



The One Way Van

Children gather around Southern Baptist missionary Bob Parker and his "One Way" van and point upward showing that they know the one way to heaven through Jesus Christ. Picking up the idea from a sticker on a car window, Parker began using the slogan and sign when he spoke in schools and found that students adopted it with enthusiasm. Today Parker travels through the Sanyati, Zimbabwe, area stirring up revival

which is sweeping through schools. Since June, more than 5,500 students, teachers, headmasters and parents have accepted Christ as a result of revivals Parker launched in government schools. Weekly One Way Clubs for discipleship training have sprung up in 38 schools, where Parker has preached to 20,000 students. (BP) PHOTO By Jim Richardson. (Related story on page 4)

Mission Service Corps volunteers "answer call"

By Mark Kelly

PEARL HARBOR, Hawaii—Friends wondered why Edward Farr, twice-retired and newly-wed at age 70, would travel at his own expense to serve on staff of a church more than 5,000 miles from his Scooba, Miss., home.

Farr, who in 49 years of pastoral ministry started 12 Mississippi Southern Baptist churches, took his new bride, Mary, and left home indefinitely to serve as minister of education and outreach for First Southern Baptist Church of Pearl Harbor, Hawaii.

Assigned as volunteers through Mission Service Corps, a Southern Baptist program which recruits self-supporting missionaries, the Farris rely on personal resources and contributions from individuals for their living expenses.

Farr majored on outreach at Pearl Harbor "because of the terrific turnover" in the congregation, which is mostly military personnel.

"I visited constantly, searching for prospects," says Farr. "But security regulations make it very difficult to meet people and develop relationships, even in your own building."

Telephoning prospects allowed Farr to skirt the problem as he followed-up on visitors to First Southern worship services, enlisting interested persons in one of his two home Bible studies.

Farr, director of First Southern's

Bible study ministry, says the transient congregation challenges him to maintain enough teaching staff for the 350-member Sunday school. Mary Farr helps by shouldering other ministerial duties.

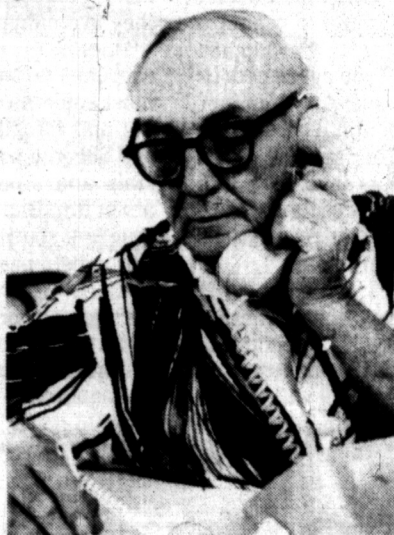
For 20 years a member of Memphis' Eudora Baptist Church, Mrs. Farr directed a children's Sunday school department, led a weekly Bible study, taught English to foreign-born military wives, and served as president of a women's mission education group at First Southern.

Four churches commissioned the Farris for their Hawaii mission trip: Eudora Baptist Church in Memphis, Tenn.; and three Mississippi churches—Swiftwater Baptist Church in Greenville; Calvary Baptist Church in Meridian; and Bay Springs Baptist Church in Porterville, Farr's home church.

His reasons for leaving Mississippi and re-entering full-time Christian ministry are straightforward: "I'm just answering the call of God," he says.

Edward and Mary Farr left their assignment in Hawaii this summer returning home to Scooba. The couple are awaiting a second assignment with the Home Mission Board's Mission Service Corps.

(Mark Kelly is Mission Service Corps writer/photographer, MSC Communications Team.)



Edward Farr takes a phone referral. The Farris have now returned to Scooba and are awaiting another Home Mission Board volunteer assignment.

Pass Road pastor resigns

Ricky Edwards, pastor of Pass Road Baptist Church, Gulfport, resigned his pastorate Sunday in the wake of charges concerning currency violations, said Pass Road deacon chairman, Paul Sullivan.

Sullivan said that associate pastor Keith Thrash will fill the pulpit at the church for the time being and "we solicit the prayers of all our sister churches around the state for Brother Edwards and our church."

Edwards was arrested along with another U.S. citizen and two Colombians after Edwards, a pilot, landed a four seat Cessna 210 at the Hattiesburg airport Friday. U.S. Customs agents were reported to have followed the plane into U.S. airspace and the plane was seized by customs officials, the Federal Drug Enforcement Agency, state Bureau of Narcotics, and the Gulfport Police Department. Wire reports stated that more arrests were expected.

Police reported the plane had \$85,000 in U.S. currency and several handguns aboard. It is a misdemeanor for citizens to enter or leave the country with more than \$5,000 without making declarations. Edwards and the other American, Arthur Keith Smith of Fort Pierce, Fla., were released on bond and the two Colombians were held pending further investigations.

The Pass Road church, which runs about 280 in Sunday School, according to Thrash, added 27 in Sunday School and had seven additions Sunday. The church has led the state in baptisms for the past several years, this year reporting 279.

Bobby Perry, Gulf Coast association director of missions, told the Baptist Record that he visited with the deacons, offering concern and any help necessary.

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Brazilian only worker

Southern Baptist work returns to Mozambique?

By Robert O'Brien

MAPUTO, Mozambique (EP)—Baptist leaders in Mozambique have asked Southern Baptists to reopen mission work in the small southern African nation if they can obtain government permission.

Their hopes have risen following the granting of a visa to a Foreign Mission Board representative to travel in Mozambique for the express purpose of discussing missionary re-entry with Baptist Convention of Mozambique leaders.

Marion G. (Bud) Fray, associate to the director for eastern and southern Africa, returned from that one-week trip and recommended the board seek two couples to fill desperately needed leadership training roles.

Board leaders have agreed to pursue the request, according to Davis Saunders, director for eastern and southern Africa.

Missionaries John and Jean Poe entered Mozambique in August 1975, after missionaries Ernie and Jan Harvey, who entered the country in 1973, left on furlough. But the Poes departed

the following month because anti-American sentiment prevalent in the newly independent Marxist nation made their work practically impossible.

Since then no missionaries have been allowed to re-enter although a Brazilian Baptist missionary, Valnice Coelho, came to Mozambique in 1971 (Continued on page 2)

Board considers study of assembly housing

By Don McGregor

The need for a committee of 15 persons to study the needs for guest housing at Central Hills Baptist Retreat at Kosciusko and at Gulfshore Baptist Assembly at Pass Christian was noted at the pre-convention meeting of the Mississippi Baptist Convention Board, and the board asked the convention for the authority to appoint such a committee.

The board approved unanimously a motion asking that such a committee "determine the housing needs of the retreat and the assembly, project

long-range plans to meet those needs, and make its report through the Mississippi Baptist Convention Board to the 1983 Mississippi Baptist Convention."

In other actions the board adopted new rate schedules for Central Hills and Gulfshore, heard a report that indicated increases in every area of Mississippi Baptist activity except in baptisms, asked that bids be sought for replacing the roof on the Baptist Student Union building at the University of Southern Mississippi, and authorized the leasing of word processing equipment.

Also authorized was the employment of an architectural firm to "explore the options and costs of installing another serving line and providing more seating in the dining room of Gulfshore Baptist Assembly."

In his remarks to the board, Executive Secretary-Treasurer Earl Kelly noted that annual letters are in from 64 of the 74 associations in the state convention framework. In those 64 associations, he said, only baptisms were down with a drop of 301. Other reports indicated an increase in membership of 6,574, and an increase in Sunday School enrollment of 2,808, additional Church Training enrollment of 3,376, more music program enrollees by 1,189, more Woman's Missionary Union members by 3,061, and additional Brotherhood members by 1,886.

MasterLife introduced to the Rio de la Plata

By Anne W. McWilliams

A MasterLife workshop held Oct. 17-22 in Argentina was a pilot activity designed to introduce MasterLife discipleship training materials to that part of the Spanish-speaking world, according to Ben Bedford, of Buenos Aires, associate area secretary for the Foreign Mission Board, SBC. This was a first of its kind for South America. Bedford and Stanley Clark, missionary, also of Buenos Aires, coordinated the event.

Avery Willis, Jr., originator of the MasterLife course, led the workshop.

"This event drew representatives from all levels of Baptist life in the area of the Rio de la Plata," Bedford said. Presidents of two Baptist conventions—Paraguay and Argentina—took part. Also the wife of the executive secretary of Argentine Baptists, Teresa Loreda, was present. (Her husband, Ignacio Loreda, was a speaker at the Mississippi Baptist Convention at First Baptist Church, Jackson, Monday evening.)

Two hundred persons attended the meeting at Villa Bautista, a Baptist camp in the mountains at Thea, near Cordoba. The 131 receiving the MasterLife instructions included Southern Baptist missionaries from Uruguay, Paraguay, and Argentina, as well as four men from Chile, and around 50 nationals. Five registered as conference leaders.

Also at the camp for the week were 56 of the missionaries' and nationals' children; three journeymen; a team of five women (four from Mississippi, one from Florida) who had volunteered to work with the children while their missionary parents took part in class sessions; and Mrs. Sonia Modroff of Buenos Aires, who worked with Spanish-speaking children.

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Pattie Dent, of Holly Springs, Mississippi WMU president, tries a sip of mate offered her by Celia Machinandarena, president of the WMU of Argentina. The two met at Villa Bautista, Baptist camp near Cordoba, Argentina, where Mrs. Dent was a mission volunteer child care worker and Mrs. Machinandarena was participating in a MasterLife workshop. (Photo by Lola Autry)

Upper Volta government topples, reports scarce

RICHMOND—Indirect reports indicated conditions in Upper Volta were returning to normal after a Nov. 7 coup. But a disruption of communications with the capital city had prevented contact with Southern Baptist missionaries and volunteers as of Nov. 8.

U.S. Government officials say they have received no indications of any American deaths or injuries.

John Mills, Foreign Board director for West Africa, said the officials told him the American school in Ouagadougou was scheduled to reopen Nov. 9, and the airport would reopen soon. They also said communication with Ouagadougou, the capital, was still disrupted, but supposedly was possible with other towns in the country. But Mills said his calls were not getting through.

Mills said reports from other

sources indicate that business in the capital, including lower level government offices, was going on as usual Nov. 8.

News reports indicated the disgruntled soldiers overthrew the two year old government of Col. Saye Zerbo and formed a junta.

Southern Baptists had 20 missionaries and 25-35 volunteers working in the country at the time of the coup. Eight missionaries and three volunteers are stationed in Ouagadougou, the remaining volunteers and several missionary couples are working in the rural Diabolo Circle where the Tennessee Baptist Convention is cooperating with missionaries and Voltaic Baptists in a development project encompassing several villages, which Mississippi Larry Cox and his wife Cheryl are supervising.

1982 MBC President's address

By James Yates, president Mississippi Baptist Convention

We WANT to communicate; it is our business, our calling. We dream of holding an audience spellbound as we present the gospel. We study the "how to's" of sermon preparation. We spend hours researching, organizing, and developing our messages. And yet, we feel sometimes they get across and sometimes they don't. This tension between our need to communicate effectively and our inability to do so consistently drives us to search for a communications method that really works.

In 1965 the Communications Satellite Corporation of the United States launched the first commercial satellite. Called "Early Bird," it was an active satellite with 240 telephone channels. It could also carry television broadcasts between the United States and Europe. Early Bird orbited the earth once every 24 hours, so it remained in one spot above the Atlantic Ocean at the equator.

Since that memorable event, remarkable progress has been made in the area of space technology until almost unbelievable things

are happening. Today we not only hear what is happening on the other side of the world at the moment it happens, but by means of television and satellites we can see it. Among Southern Baptists we are coming acquainted with ACTS (American Christian Television System) and TelNet.

More Ways

How has this affected the mission of the church? The answer is obvious. Today the church has more ways of communicating the Gospel than it has ever had in its history and yet, someone has suggested, it has less to say. I do not believe this is true. Our problem is increasingly one of not communicating effectively the message we have. We sing enthusiastically, "I love to tell the story," and yet many of us do not tell it outside the walls of the church building. Others don't tell it well. We sing, "Jesus loves the little children, all the children of the world," and yet some of us find it hard to love the people across the street, especially if they are not of "our kind." We deny the universality of the Gospel by our refusal to accept those in our own communities who do not reflect our precise culture.

Now I recognize that it is not always easy to

Communicating the gospel



James Yates

communicate exactly what we mean. We often find that we are misunderstood or for some reason fail to get our message across. The great difficulty in marital problems is often a matter of communication between a husband and a wife. The friction that develops between parents and children is frequently caused by the inability to communicate effectively.

In the context of the task which has been given to us, we do not have the responsibility for creating the message. It has been given to us. It is the Gospel of Jesus Christ, the Good News about Jesus. It is our task to communicate it.

Paul, in writing to the Corinthians, states the message very clearly in the first four verses of the 15th chapter of his first letter. We do not need to improve upon the message. It is still adequate to meet the needs of mankind. (I Cor. 15:1-4)

In the fifth chapter of the Book of Acts, there is the record of Peter and John, among others, having a great time in Jerusalem preaching, teaching, and healing. Multitudes heard about this ministry and came from around the city, bringing their sick and those with unclean

spirits. This stirred up the high priest and the Sadducees and they had the apostles put in prison. But an angel of the Lord opened the prison doors and let them out.

Now instead of leaving town they went right out and resumed their preaching. When the officers went to bring them out of their prison cells to appear before the council, they couldn't be found. It wasn't long, however, before the news came that they were out preaching again. A second time the high priest had them arrested and brought to the council. (Acts 5:28-32)

That was the answer to the challenge of unbelief within a few weeks after Pentecost. It is the answer to the challenge of unbelief today, or we have no answer at all. "We are witnesses of these things." What things? (vv. 30,31)

This is the message. Christ is risen: "God raised up Jesus." Christ was crucified: "Whom you had put to death by hanging him on a tree." Christ is enthroned: "He is the one whom God exalted to his right hand as a Prince and a Saviour." Christ is at work: "to grant repentance to Israel, and forgiveness of sins. The risen Christ, the crucified Christ, the

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1982 MBC President's address

Communicating the gospel

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exalted Christ, the working Christ... "these things."

This is the church's mission and message. The church does not exist to entertain the masses. The church does not exist primarily to educate the masses, though she must be interested in education. The church exists to witness to "these things"—the risen Christ, the crucified Christ, the enthroned Christ, the living and working Christ.

Perhaps the most significant goal of the Bold Mission Thrust is the challenge to give everybody in the world an opportunity to hear the Gospel by the year 2000. We live in a big world, a world of more than four billion people, and it is experiencing a net growth of 200,000 per day. To put it another way, a city the approximate size of metropolitan Jackson is being added to our world daily.

It took the world from the beginning of time to the year 1800 to reach its first billion people. By 1910 the second billion had been added, or within a time span of about 100 years. By 1950 the third billion was inhabiting the earth, and from 1950 until now more than one additional billion have been added to our population, making a total of more than four billion.

Three billion lost
According to the best information, approximately one billion of these identify themselves as Christians. This means there are three billion who say Krishna, Mohammed, Buddha, Marx, or someone else, is Lord. To these three billion, plus the millions yet to be born in this century, we are challenged to proclaim Christ by the end of this century. Were we being realistic to think that 13.8 million Southern Baptists could accomplish such a monumental task?

Dr. Keith Parks, president of our Foreign Mission Board, has made the observation that if Southern Baptists could preach to a million people a day, it would take nine and a half years to reach the three billion who are lost.

"Well," you ask, "are we the only ones involved in the task of sending missionaries? Aren't other mission-minded denominations helping?" Sadly, the recent history of some of our major denominations, relative to

evangelism at home and missionary outreach abroad, reveals retreat and retrenchment, not growth and advance.

An article written by a correspondent for the Religious News Service late last year reveals how dramatic the missionary retreat has been by showing the percentage decline in the number of overseas career missionaries among some of the major denominations between 1962 and 1979: Episcopal Church, 79% decline; Lutheran Church in America, 70%; United Presbyterian Church in the U.S.A., 72%; United Church of Christ, 68%; Christian Church (Disciples), 66%; United Methodist Church, 46%; American Lutheran Church, 44%.

Missionary growth

Two exceptions to the trend away from sending foreign missionaries were the Assemblies of God, which showed a 49% growth, and Southern Baptists, which recorded a 90% increase.

So there is evidence that we are taking seriously many of the goals we set for ourselves in Bold Mission Thrust, and one of them is the goal of having 5,000 career missionaries (overseas) by the year 2000.

At the end of September of this year, our Foreign Mission Board reported a total missionary staff of 3,068, which included 2,600 career missionaries, 248 missionary associates, 208 journeymen, and 12 special project missionaries. A record 355 missionaries were appointed during 1981, a record which is almost certain to be broken in 1982 with perhaps as many as 400 being appointed this year. The increase in career missionaries is on schedule to reach the goal of 5,000 by the year 2000.

While less attention is focused on the work of our Home Mission Board, none of us would minimize the importance of reaching our homeland for Christ. It has been estimated that there are as many as 145 million lost people in the United States; 45 million boys and girls who will never be in Sunday School; and three out of every four homes in America are not involved in any church. So, we have a vast mission field right here at our doorstep, and if we lose our homeland, everything is lost.

For the most part, our churches in the South are saturated with churches, but the growth in our churches is not keeping pace with the population in many areas. In 1980-81 our Southern Baptist churches baptized 405,608, which is the tenth largest number of baptisms reported in Southern Baptist history, and yet 24,000 less than the previous year. The percentage decline in Mississippi was about the same as for the entire Convention.

Baptized no one

A disturbing statistic is that approximately 6,000 of our Southern Baptist churches and 327 of our Mississippi Baptist churches baptized no one last year. But I am going to be slow to pass judgment, because I have to ask myself whether or not my church has done as well in light of its opportunities. However, it may be a commentary on our failure to take seriously our commission to be witnesses when it is recognized that only 2.4% of our people ever win anyone to Christ.

Somehow we must get out to where the people are if Bold Mission is to become a reality and our homeland is to be won to Christ.

I am convinced that we have both the human and financial resources to carry out the gigantic task we have been given. I would like to believe our commitment to do it is real. At the same time, there are some very real dangers to which we must be alerted.

One is what I call fragmentation. It disturbs me when I read of efforts being made within our Southern Baptist Convention to organize splinter groups. One group says, "we support the issue of inerrancy, and if you agree with us and our terminology, join our group." Another says, "we are of a certain political persuasion and if you agree with us and our politics, get on board!" Still another group says, "we are more concerned with social issues than we are with either the political or inerrancy questions and if you feel as we do, then join us."

This whole concept appears to be completely foreign to that of our founding fathers. There is the danger that our strength as a denomination will be diluted and all that we are attempting to do through world missions will suffer. For the tremendous task to which we have committed ourselves, we must be at full

strength and pull together or we will never get the job done.

My second concern is that we will commit our churches to buildings and programs to such an extent that our mission gifts will suffer and this great effort will be forced to operate on our left-overs. As part of the Bold Mission Thrust we pledged to double our Cooperative Program gifts by 1982 and to double them twice again by the year 2000.

The figures are not all in yet, but it is going to be interesting to see what the results are. The truth is that we may have to make some adjustments in our priorities. Last year the average Southern Baptist church channeled 8.9% of its gifts through the Cooperative Program. Our churches in Mississippi did a little better than that. We gave 9.7%, but have moved up only slightly since Bold Mission Thrust began.

At this rate

At this rate, are we going to be able to reach our goal and be able to send and support 5,000 missionaries (overseas) by the year 2000? Our willingness to make some sacrifices may depend upon how important we think this really is.

A third concern comes closer to home and that has to do with the lack of harmony which exists in many of our churches. I am convinced that the devil is never happier than when he can get God's people fussing and fighting. Some churches seem not to be happy unless they are unhappy.

Much of the division and unhappiness in our churches is something that has reached almost epidemic proportions and that is the firing and forced resignations of pastors. This has become so common that scores of editorials and other articles have been written about it in Baptist and other religious papers. The first southwide conference is being planned to help pastors who have been victimized by such action to cope. In some rare cases perhaps pastors should be fired, but in most cases there is no just cause and they are being dismissed on trumped up charges because the power brokers have decided that it is time for them to go.

Dr. Allen Webb addressed this matter

wisely in a letter to the editor of our Baptist Record. He said, in part, "A New Testament church should never call a man to serve as pastor until the people have earnestly prayed and feel that they are following God's will. On the other hand, a church should pray even more earnestly before dismissing the pastor who was called under God's leadership."

We must make all of these concerns a matter of prayer. These are exciting days. They are days of opportunity. We must not fail to claim them for our Lord. We have the human resources, we have the financial resources; and we have proven programs which have been blessed of God.

These may not be particularly good times in some respects. Marriage and home are in disarray; criminal activity is on the increase, alcoholism and drug-related problems continue to frustrate us, and economic conditions threaten the well being of millions of families. Faith is being put to the test as never before.

We are not justified, however, in making pessimism our outlook when we think of God. Christianity is essentially a religion of hope, but when we look around us we find the only basis of hope in a world like ours is an unshakable belief in God, a belief that we are not going it alone, that there is an eternal purpose that backs us up.

True, his calendar is not the same as ours. He is a God to whom a thousand years are but as yesterday when it is past, and as a watch in the night.

Someone has said that the Bible is the book of great expectations. Indeed it is. It tells us that in the darkest night the day is coming.

We are not fighting a losing battle for Christ and righteousness and truth and goodness. Christianity is at home in chaos, and God is leading through storms and adversity, not to defeat and despair, but to a glorious conquest over sin and wrong. So let us be busy at the primary task for which Christ has called and commissioned us.

(This is an edited version of the president's address delivered Monday, Nov. 8, 1982 to The Mississippi Baptist Convention. James Yates is pastor of First Baptist Church, Yazoo City.)

Board considers study

(Continued from page 1)

Kelly noted the newspaper accounts of the resignation of Ricky Edwards, pastor of Pass Road Baptist Church in Gulfshore on misdemeanor charges of violating federal currency regulations in what is a part of continuing investigations. Kelly pointed out that the church leads the state in the number of baptisms for the year and asked that board members would remember in prayer the former pastor, his family, and the church.

He also asked prayer for a meeting Friday of several key Southern Baptist personalities which will be held at the Sheraton Hotel in Dallas. He will be a part of the group that he said will be searching for ways to "get the Southern Baptist Convention back on track." The meeting was initiated by SBC President Jimmy Draper.

Kelly said Southern Baptists are "on the fringe of the most exciting missions accomplishments since the First Century if we can just keep our heads screwed on right." He added that the hope is that by the convention in Pittsburgh the main agenda for Southern Baptists will be what they are supposed to be doing.

At the end of the meeting the board adopted a motion calling for letters to be written to the Pass Road Baptist Church and to Ricky Edwards expressing sympathy.

During his remarks Kelly called for a strong resolution by the convention dealing with drug abuse.

The Convention Board adopted new insurance coverage on Gulfshore which will save \$12,336 per year and still afford a more desirable experience in a deductible arrangement.

A report from the Missions and Evangelism Committee indicated a 38 percent increase in conversions on college campuses but noted a statement from Guy Henderson, Mississippi Baptist evangelism director, that Mississippi Baptists are maintaining a baptism rate only large enough to be baptizing their own children. The committee also noted that of the 2.5 million population in the state, only 500,000 of all denominations and races are in church services on any given Sunday.

A rough drawing of renovation proposals for the BSU center at MSU were presented, and an architect will design more accurate drawings.

Bill Webb, Meridian pastor and chairman of the Pastor-Church Building Aid Committee, asked for and received permission to transfer \$8,500 from the building aid account to the pastoral aid account in order to better serve the needs of pastors in small but growing situations. He also sought and received authorization for combining the two funds into one in the future so that the money might be better used without the need of such transfers.

The board authorized the leasing of word processing equipment from A. B. Dick. It also adopted a resolution to be presented to the convention regarding the Southern Baptist Protection Program Church Annuity Plan affecting the maximum contribution amendment, the beneficiary amendment, the normal retirement age transfer amendment, and the in-service withdrawal amendment.

The board honored nine members who had served their full terms and

were rotating off of the board with this convention. They were Fred Hight of Leakesville, Bruce Jolly of Sandersville, William Patten of North Carrollton, W. E. Phillips of Bay Springs, George Steward of Duck Hill, Arnold Taylor of Olive Branch, Ransom Walters of Lucedale, William Webb of Meridian, and Walter Yeldell of Greenwood.

Recommendations for pastoral aid adopted by the committee for 1983 amounted to \$18,500, and recommendations adopted for church building aid amounted to \$4,500.

New rates for Central Hills adopted by the board included \$4 for breakfast for groups of 20 to 39 and \$3 for 40 or more, \$4.75 for lunch for the smaller group and \$3.50 for the larger, and the same for supper as for lunch.

For Gulfshore the new rates include a youth conference package plan for \$79.50. Uniform retreat costs for senior adults are \$94 for retreats and \$53 for conclaves. Two to four persons in a C room will be \$12, two in an A room will be \$14, two per room in a B room will be \$29.50, three per room in a B room will be \$41.25, and four per room in a B room will be \$51. Breakfast will be \$3, Lunch will be \$3.75, and supper will be \$3.75.

Southern Baptist work returns to Mozambique?

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and has remained in the country. Fray says she may be the only evangelical missionary in Mozambique.

The possibility of re-entry arose last April when John Griggs, Southern Baptist missionary to Zimbabwe, was granted a visa to travel to Mozambique, was granted a visa to travel to Mozambique to conduct a week of revival meetings at the Baptist church in Beira. Convention officials approached him at that time.

Fray returned from his trip in early October impressed by what the Baptists are doing despite pressures against Christianity. He expressed enthusiasm about the dynamism of the leaders and other members—especially young adults—in the convention's six churches and 15 preaching points and at the Baptist Bible Institute begun by the Harveys.

Missionary News

Mr. and Mrs. Lonnie A. Doyle Jr., missionaries to Brazil, have arrived in the States for furlough (address: 202 Marion St., Palestine, Texas 75801). Born in Clinton, Miss., he grew up in Anson, Texas. She is the former Janelle Hartwick of Anson. They were appointed by the Foreign Mission Board in 1949.

Shirley Jackson, missionary to Brazil, has completed furlough and returned to the field (address: Caixa 950, 20001 Rio de Janeiro, RJ, Brazil). Born in Bentonville, Ark., she grew up near Natchez, Miss. She was appointed by the Foreign Mission Board in 1956.

The word processing equipment to be leased from A. B. Dick will be for a period of 36 months at the rate of \$1,605 per month with option to buy for \$1 at the end of the period. Similar equipment will be leased for Gulfshore at a lease cost of \$1,000 to \$1,200. Also a new 15-passenger van will be purchased for Gulfshore to replace the one now in use that was purchased in 1974.

In its meeting preceding the board meeting, the Executive Committee of the board authorized \$2,500 for Bogue Chitto Church and the same amount for Mt. Zion Church, both in New Choctaw Association, for building aid.

The new Church Annuity Plan resolutions to go before the convention would allow members to add to their annuity package \$30,000 or 25 percent of the annual compensation, whichever is less; speak to the eligibility of members to withdraw from their annuity accounts once each year; speak to a one-time transfer of account funds on retirement; and establish the definition of beneficiary.

Charles Pickering, Laurel attorney, is president of the Convention Board. Ed Gandy, pastor of First Church, Kosciusko, is chairman of the Executive Committee.

"We have a tremendous opportunity to help train leaders in this young convention which stands on the edge of really doing something for Christ," he said.

"We need to forget the losses of the past and the changes that have been made because of the past," Fray added. "The thrill of Mozambique is its wonderful new potential. Baptist work there is being born under extremely difficult circumstances. But it has the strength that difficulty and trial brings a person or an organization."

"There's faith there. There's commitment there. There's love there. There's priority there," he declared. "Southern Baptists need to pray for this vibrant band of Baptist believers in Mozambique who aren't just holding on but are marching forward for the cause of Christ."

Fray emphasized missionary personnel would have to be willing to face an austere situation characterized by a shortage of material things. He said they should be willing to keep a low profile, already know Portuguese, if possible, and possess patience and spiritual toughness.

(O'Brien is a missionary communication specialist in Africa.)

Roofers, brick layers needed

Volunteer roofers and brick layers are needed now for completion of the exterior of the Baptist Equipping Center for Parchman Prison Ministries. Volunteers may phone coordinator Max Hodges at 246-8404 in Moorhead.

capsules

New union formed

ROSEAU, Dominica — The Dominica Baptist Union has formed with three churches as charter members and the new national body was accepted into the regional Caribbean Baptist Fellowship. One delegate at the organizing service voiced the commitment of the entire group when he said, "The Dominica Baptist Union has been slow in coming, but it is here to stay," reported Southern Baptist missionary press representative Betty Walker.

Consience project

WASHINGTON (EP)—The Seventh-day Adventist Church's National Service Organization has a new three-phase training program to aid its 18-year-old male members who have complied with the 1980 Selective Service law by registering for the draft. The program, called "The Consience Project," will prepare them to serve if called.

The Consience Project is a ten-hour seminar type session. The topics covered include decision making/values clarification, the Christian's relationship to government, the taking of human life, options available, and the denomination's position regarding military service.

Seventh-day Adventists consider it a sacred obligation to be a loyal citizen of their country. They salute the flag, pledge allegiance to it and the country, and fulfill their military obligations when called. They only ask for the privilege to observe the weekly Sabbath, where possible, and not be trained to take human life.

Pioneers on Bali

DEN PASAR, Bali—Breaking through an intense barrier of Balinese Hinduism, Southern Baptist missionaries Harry and Barbara Bush have started Grace Baptist Church in Den Pasar, Bali, in Indonesia. About 12 Balinese and 15 others have been won to Christ. The church has grown from seven to around 45 in the worship service, with an average of 36 in Sunday School. The Bushes have worked on Bali since 1979.

Minister's wife dies on Gulf Coast

Mrs. Dewey M. (Jeanette V.) Metts, Sr., 82, died Friday, Nov. 5, in Gulf Coast Community Hospital. Services were at 2 p.m. Monday, Nov. 8, at Wright & Ferguson Funeral Home, Jackson, with burial in Lakewood Memorial Park in Jackson.

She had been a resident of Ocean Springs for six years and had been married to Metts for 45 years.

She is survived by her husband, Dewey M. Metts Sr., retired Baptist minister, whose last pastorate was in Goodman; a daughter, Ouida Davis of Coral Gables, Fla.; sons, Dewey M. Metts Jr. of Ocean Springs, and George Metts of Houston, Texas; and seven grandchildren.

Memorials can be made to the Main Street Baptist Church of Goodman.

First prison witness

SINGAPORE—Queenstown Baptist Church in Singapore will give financial support to the prison ministry of Godfrey Chan, a graduate of the Baptist Theological Seminary, Penang, Malaysia. This is Singapore Baptists' first prison witness. The prison director recently granted Chan a permit to enter the prison to conduct religious services. He can also distribute Bibles and gospel literature. Attendance rose from 20 to more than 80 during the first three months of his ministry.

Church attacked

MOSCOW (EP)—The Soviet press in a weekly paper bluntly accused the Roman Catholic Church Oct. 20 of inspiring and "funding" opponents of the martial-law government in Poland. It was the sharpest and most direct attack on the Polish church since the outbreak of unrest in Poland.

It said the church was directly linked to the counterrevolutionary underground that is urging Poles to strike and commit sabotage and that is calling "even for an armed uprising."

Three services

SINGAPORE—New Life Baptist Church in Singapore plans to begin its third worship service in November. Each worship service ministers to a different group of people. Because land in Singapore is very expensive and virtually impossible to get, Baptist churches are holding multiple worship services and Sunday School sessions to accommodate growth.

State averaged million a month

Mississippi Baptists have given more than \$1 million through the Cooperative Program for nine out of ten months of this year, said Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board.

October gifts to the unified budget plan were \$1,003,580, making a total of \$11,188,968 for the first ten months of 1982. Only May, which totaled \$913,153, drew less than a million dollars.

A pro rata budget would expect gifts of \$11,800,417, causing a possible shortfall of \$411,499, if gifts average the same for the next two months.

October gifts in 1981 were \$1,083,380, a drop of 7.4 percent to October 1982's gifts.

Total budgeted for 1982 is \$13,920,500, an increase of 11 percent over 1981.

Traditionally, Mississippi Baptist churches give more in the last two months of the year than in the earlier months. For instance, the record giving month for Mississippi Baptists to the Cooperative Program was December, 1981 when they gave \$1,326,332.

This giving pattern is what the elected members of the Mississippi Baptist Convention Board take into consideration," said Kelly, "when developing the yearly budgets for the Mississippi Baptist Convention. Often we play catch up ball, but Mississippi Baptists tend to come through with full support of their joint missions and educational efforts."

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Ingalls Avenue top in family ministry

The list of the top 25 churches in Mississippi to receive family ministry awards as a part of the Baptist Church Study Course program has been released by the Family Ministry Department of the Sunday School Board. These 25 churches indicated a total of 1,290 persons had completed the necessary work to receive the family ministry Church Study Course recognition. The top church in the state was Ingalls Avenue Baptist Church, Pascagoula, with a total of 89 persons receiving training in the area of The Christian Family.

The top 25 churches in Mississippi are the following: Ingalls Avenue, Pascagoula; West Jackson Street, Tupelo; Kreole Avenue, Moss Point; Hebron, Kilmichael; Arlington Heights, Pascagoula; First, Pascagoula; Helena, Pascagoula; South Side, Meridian; First, Magee; Byhalia, Byhalia; Harrisburg, Tupelo; First, Pearl; Second Avenue, Laurel; Gaston, Booneville; North Carrollton, North Carrollton; Como,

Como; Byram, Byram; Center Hill, Hamilton; Wiggins, Carthage; Noxapater, Noxapater; First, Natchez; McAdams, McAdams; Union, Picayune; Airport, Grenada; and Yellow Leaf, Oxford.

Churches interested in receiving additional information about family ministry training available through the Church Study Course program should contact the Christian Action Commission, P. O. Box 530, Jackson, MS 39205, or call 968-3800. A brochure is available that describes the courses of study for the three diplomas available through the Church Study Course program.

"The Christian Action Commission congratulates these 25 churches for leading out in the area of family ministry and urges all churches in the Mississippi Baptist Convention to make the program of family ministry training a part of the work and training of all the local churches of the Convention," said Paul Jones, executive director of the Commission.

Youth evangelism focus: witness training

Witness training will be a "vital part" of the upcoming Youth Evangelism Conference, Dec. 27-28 at the Mississippi College Coliseum in Clinton.

According to Guy Henderson, director of the Mississippi Baptist Convention Board's Evangelism department which sponsors the annual post-Christmas event, The training "enables the youths to give away their faith."

Reports from earlier conferences tell the story: A youth leader from Kemper County writes "The conference was one of the best I have ever attended. There were 15 young people from our church and all of them have expressed how they were spiritually blessed."

From Jackson County "How refreshing was the 'meat' of the conference. We had a two hour prayer meet-

ing in our motel Monday night and I don't think any of us will ever be the same. Gee, how my heart aches for our other young people. The emphasis on evangelism is appreciated."

From Hinds-Madison Association "It meant more to me than any Christmas present I received."

The 1982 conference will major on biblical preaching, witness training, and inspiring music.

Speakers and singers include Cheryl Pruitt Blackwood, the 1980 Miss America; Wayne Barber, Jay Strack, and Pete Carlson.

Organizers of the event note that participants have the option of pre-registering by mail, or registering at the door. To do it by mail, avoiding long lines at the coliseum, write, Evangelism Department, Box 530, Jackson, Miss., 39205, by Dec. 15, including \$3 per person registration fee.

MasterLife in Argentina

(Continued from page 1)

Willis taught the course in English. Jason Carlisle, missionary to Uruguay from Mississippi, interpreted in Spanish. Other Mississippi missionaries enrolled were Susan Carlisle, Jason's wife; Ron and Sue Ballard, Paraguay; Charles and Eulene Smothers, Paraguay; John and Kathy McNair, Uruguay; Paul and Betty Roaten, Uruguay; and Mark and Cecile Alexander, Argentina.

The volunteer team of women who led Bible study, crafts, music, and recreational activities for the children and young people were Mrs. Robert Dent, state WMU president, Mississippi, and member of First Baptist Church, Holly Springs; Mrs. E. A. Autry, Hickory Flat, member of Pine Grove Baptist Church, Benton Co.; Mrs. Bill Durr and Mrs. W. D. McWilliams, both of Clinton and both members of Morrison Heights Baptist Church; and Miss Joan Peterson, member of First Baptist Church, Pensacola, Fla.

Janene (Mrs. David) Ford, missionary, La Falda, Argentina, coordinated the children's activities. Youths who assisted Mrs. Durr in special activities with the young people were

volunteer Sylvia Doak, journeyman Cheryl Sinks, Paraguay, and journeyman Doug Crowder, Argentina. Also an MK, student at Baylor, Jerry Don Hausler, helped. Mrs. Autry directed a musical concert, which the MKs presented for their parents on Wednesday evening.

Leon White, president of the Argentine Baptist Mission, said that the mothers of most of the children could not have attended the conference had volunteers not been present to offer child care during the week.

MasterLife has been defined as a "sequential developmental, group-discipling process that enables one to make Christ Master and to master life through practicing the basic disciplines of abiding in Christ, living in the Word, praying in faith, living in fellowship with believers, witnessing to the world, and ministering in Christ's power under the direction of mature, practicing disciples."

Bedford pointed out that participants in the closing session studied John 20:21—"Then said Jesus to them again, Peace be with unto you; as my Father hath sent me, even so send I you."



Program guests at BYW retreat (left to right), are Joy Yates, Yazoo City, Bible Study Leader; Hazel Barron, Indonesia, missionary speaker; Laura Compere, Terry, mission volunteer with Mississippi Partners with the Rio de la Plata.



Marilyn Hopkins, BYW Consultant, Jackson; Rene' Renfro, Moss Point; Charlotte McMinn, Brandon.

Young women consider "stapling life together"

A group of 140 Baptist Young Women from 41 churches and 23 associations participated in the annual BYW Retreat held at Camp Garaywa was near Clinton last month. The program included a foreign missionary, Mrs. Hazel Barron, from Indonesia; a missions volunteer who served one of Mississippi Partnership Latin American countries, Laura Compere; and Bible study leader, Joy Yates.

The theme for the weekend was "Stapling My Life Together," seeking to look at each young woman's role in her church, her family, and her mission involvement.

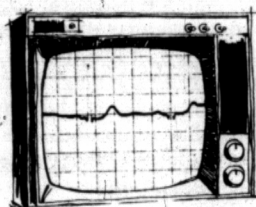
Mrs. Barron told of her call to missionary service and shared about the work at the Student Center in Yogyakarta. Sharing prayer requests during the prayer experiences at each session was Hazel Barron and Fran Pickett, Mississippi WMU, who participated in a missions trip to Liberia.

The music was led by Charlotte McMinn, Guidance Counselor, Brandon.

don. Rene' Renfro, Moss Point, shared her feelings in using the new spiritual development book for BYW, *Pilgrim's Travel Log*.

Using the theme of "Stapling My Life Together... with Vitality... with love... and with service," Mrs. Yates directed the three sessions of Bible study during the weekend. Joy is a pastor's wife (Mrs. James Yates, First, Yazoo City) and is active in Baptist Women and Sunday School teacher for young adults.

Special Encounter Groups were offered Saturday morning for those BYW interested in seeing and hearing more about the mission work in Indonesia from Hazel Barron; mission opportunities for volunteers in Argentina, Paraguay, and Uruguay, from Laura Compere; and on how to prepare and develop a prayer project and spiritual life ledger, from Marilyn Hopkins. These small groups offered opportunities for questions and answers for each young woman.



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Alcoholism may become wife abuse and child abuse

I am Christian, married eight years to a non-Christian who is involved in alcohol and marijuana. He justifies his actions before two daughters with the idea there is nothing wrong with it; and if they don't learn from him, they will do it anyway.

We were separated last year because of this but the preacher advised me to give him one more chance because my husband was claiming to be saved and promised to do better. He went to church two times but was drinking within a few weeks.

I want to have a Christian home and decided to get a divorce, but my husband was in an accident and was unable to work for several months. He now drinks more and fusses at the girls so they are scared of him. I pray to make it through each day but worry about my future. I fear I don't have a Christian attitude and know I should give this problem to the Lord. I try, but then I take it back.—A Reader.

Alcoholics are among the best con men or women. They know how to create guilt in the family and manipulate others (even to joining the church) to get their own way. As long as they deny their problem, they are very deceitful. When sober many are warm, loving, but not necessarily responsible as they go back to their drunkenness.

Tough love sometimes involves the spouse withdrawing support of the drinking and marijuana use by discontinuing to tolerate and excuse. Alcoholism by its very nature often becomes wife abuse and child abuse, all the while the alcoholic is saying, "No one is being hurt by my drinking."

While commitment is the cement of love in marriage, one sometimes must weigh the alternatives in terms of possible damage to the children when the spouse has broken his commitment by allowing alcohol to adulterate his marriage. One may forgive such adultery and stay in a marriage, hoping and praying for strength all the while; or one may choose another alternative and still hope.

One possible solution to your problem: Is your husband responsible and intelligent enough at this time to commit himself to a Chemical Dependence Unit such as the one at Baptist Medical Center in Jackson where he can receive physical and psychological therapy during these days when he can't work? In the meantime, while you are married to an alcoholic, try getting into an Al-Anon group in your area, for your sake and that of your children. Hang on to Psalm 46:1.

Off the Record

Husband: Why do you weep and sniffle over a TV program and the imaginary woes of people who have never met?

Wife: For the same reason you scream and yell when a man you don't know makes a touchdown.

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Thursday, November 11, 1982

BAPTIST RECORD PAGE 3

600 attend banquet — "largest campaign in SBC"

Hinds-Madison Association has just finished a Sunday School Enlargement Campaign that director of missions, J. W. Brister says will serve as a foundation for "the greatest ingathering in the history of the association during a simultaneous revival in 1983."

A total of 39 of the 73 churches in the association participated in the campaign which was kicked off with a banquet attended by more than 600 persons, the largest in the SBC since Enlargement campaigns have become a part of the ongoing Sunday School program, according to Brister.

Some of the results include Parkway Church having completely reorganized the adult division of its Sunday School and Burch Hill, in five weeks after the campaign, increased Sunday School enrollment by some 200 percent going from 11 enrolled to 33 enrolled. Also, every participating church is up in Sunday School enrollment as well as attendance.

A telephone search was conducted by 31 of the churches, with 1,500 volunteers taking columns of the telephone book to call. To date almost 10,000 prospects (people who do not attend any church as often as once a month)

have been furnished to participating churches.

Brister said recommendations to the churches included 126 new departments and 188 classes be started and 743 new workers enlisted and trained.

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Application or nomination should be in writing to be considered. It should contain a resume of personal, educational, denominational and professional background and experiences; evidence of participation in organizations and community involvement; record of both church and professional growth, activity, and leadership roles; official transcripts; a list of reference sources; and reason for applying for this position.

The International Occupational Center is a new division of Wayland Baptist University offering training in vocational and technical fields within a Christian framework.

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Jason Carlisle, standing at right, missionary to Uruguay, served as interpreter (in Spanish) for the recent MasterLife workshop in Argentina. In center background are missionaries Janene Ford, Ben Bedford, and David Ford. Bedford, Buenos Aires, associate area secretary for the Foreign Mission Board, was one of the workshop coordinators. Mrs. Ford, La Falda, Argentina, was coordinator of children's activities.



Mississippi missionaries enrolled in the MasterLife workshop at Thea, Argentina, Oct. 17-22, were, left to right: Eulene Alexander, Argentina; Susan and Jason Carlisle, Uruguay; and Charles Smothers, Paraguay; Sue and Ron Ballard, Paraguay; Kathy and John McNair, Uruguay; Cecile and Mark Roaten, Uruguay; and Betty and Paul Roaten, Uruguay. (Photos by Lola Autry)

Editorials.....by don mcgregor

Is silence unconstitutional?

In an effort to deal with the interest of many Christian groups and individuals in some sort of time of spiritual experience in the public school for those who would desire it, the Tennessee Legislature established the practice of one minute of silence the first thing each morning in the school room.

A federal district court has declared that practice unconstitutional.

The Baptist Record has made no bones about the fact that it feels that spiritual matters are better handled in the church and in the home than in the public school. In fact, we see no reason to try to force the public school to try to deal with spiritual matters at all.

We fail to understand, however, how a minute of silence at the beginning of the school day can be unconstitutional. This would seem to lead to two uncon-

testable conclusions. First, to put it in the language of the day, a federal district judge seemed to be running scared. Second, the matter of prayer in the public school has become as snarled as a backlash on an old-fashioned casting reel for fishermen.

And, really, a third factor is a distinct possibility. Some federal courts have conditioned themselves to the supposition that anything that is not strictly an academic pursuit has to relate to a religious condition. A minute of silence? Really! How can that be forced into a religious mold to the extent that it becomes an "establishment of religion"?

It is true, as stated, that the unseen intent was to give those students so inclined a moment to engage in prayer at the beginning of the day. They could

have done that at home, and should have, but that is not the issue. The law was intended to make the time for prayer available at school. It also was intended to circumvent any attempt to declare prayer time unconstitutional and yet provide for prayer time.

But in a court, where matters are supposed to be dealt with in black and white, how can it be determined that such a time of silence was established solely for the propagation of religion?

It can't; and, in reality, it wasn't. The students would have been free to do anything they desired during that minute as long as they kept quiet about it. To begin with, they wouldn't have been able to get much praying done anyway. Maybe, however, it would have been all the time needed. Then, they didn't have to pray if they didn't

want to. They could have read from the daily newspaper. They could have crammed for the coming test. They could have whittled on some sort of handcraft. They could have stared out the window, which seems the most likely possibility. They could have taken a nap, though not a long one.

It is difficult to understand what particular good the minute of silence would have accomplished. It is even more difficult to understand how it could be unconstitutional.

One would say, "But it was a Tennessee matter—not one for Mississippi."

True, but we may have some decisions just as strange to be handed down in our state. Was it not Benjamin Franklin who said, "Eternal vigilance is the price of liberty"?



"Prove me now herewith"



Sam and Clare Platt counseling and witnessing.

Their home, Shadowlawn, built in 1860, is a white-columned mansion at 1024 College St. "We feel that God gave us the house for a purpose, as he gives every gift or talent for a purpose," she pointed out. They share it with their Sunday School classes or with his fellow deacons in ice cream suppers or fish fries on the lawn.

"In late afternoons we ask ourselves, 'Shall we work in the yard, or go out to Sam's pond to fish?'" (Sam, III, their son, is a v-p of Global Outreach. Their son Luke is a urologist in Tupelo; their daughter, Mrs. Dave Morris, lives in Montgomery, Ala.) "We've always been a close family."

(Next week I will resume my series of articles about my recent experiences in Argentina. See Page for news story about the MasterLife workshop there.)

Their reason for tithing? "It's scriptural," he said.

"We could not have got through med school if we had not tithed," she added. "That way God did it for us. Trust him and he supplies your needs. We got married and started to med school with only \$500 in the bank." Their families gave them food when they made trips to Columbus, where his father was superintendent of the Tombigbee cotton mill. Also Sam organized the Hill Baptist Church in Augusta and became its pastor.

They started their medical practice in the mountains of north Georgia around Menlo. Once he used a kitchen table as operating table to do surgery on a woman's abscessed lung. His pay was the shoulder of a hog. When he delivered twins for one couple, they paid him with a dozen ears of corn. But the Platts always got along fine. They gave of their tithes and their offerings and themselves. And God has always supplied their needs.



Shadowlawn, built in 1860, home of Sam and Clare Platt, is across the street from the campus of MUW. In the hall hangs a portrait of a woman reading a Bible. This gives opportunity for the Platts to say to tourists who visit during Pilgrimage time in the spring: "Train up a child in the way he should go and when he is old he will not depart from it."

Former Mississippian is first black IBSA president

SPRINGFIELD, Ill. (BP)—For the first time in its 75-year history, the Illinois Baptist State Association has elected a black president. At the same meeting the IBSA also approved a Cooperative Program goal of \$4 million for 1983 with 42 percent to be shared with the national Cooperative Program budget.

Don Sharp, a 45-year-old pastor from Chicago, was elected to succeed outgoing IBSA President Craig Ridings, a Rockford, Ill., attorney. According to the Southern Baptist Histor-

ical Commission, Illinois is the second state affiliated with the SBC to elect a black as its president. Alaska has twice elected a black president.

Sharp, though born in Chicago, has family roots in Mississippi. He became pastor of Faith Tabernacle Baptist Church in 1964 and led the then independent church to affiliate with the Southern Baptist Convention. He is also associate director of church extension for the Chicago Metro Association.

Guest opinion . . .

Let's reverse this trend

By W. Levon Moore

Whoever initiated this practice will likely not go down in history as the person making the most outstanding contribution to the spirit of worship in our churches. Nor do those who continue to perpetuate it add to the enrichment of the worship experience for most people.

I refer to the practice of inserting in the order of worship, in many of our churches, an activity which is totally unrelated to worship. It occurs something like this: Following a beautiful prelude, some soul-stirring singing of the great hymns of faith, the reading of the holy word of God, earnest expressions of prayer by the pastor for the awareness of the presence of God, and heart-lifting music by the choir, all of which have brought worshippers into a quiet and reverent mood in which God can speak through his messenger, someone (usually a song-leader) will say something like this, "And now, before our pastor speaks to us of holy and sacred things, let us all turn around and shake hands with at least five people. Tell them God loves them, you love them, and that you are glad they came to the service. Slap them on the back and really make them feel welcome." One song leader recently added, "And while you do this, make a lot of noise." Then there follows two or three minutes of unholy bedlam as people rush to and fro across and up and down aisles to shake hands and greet other worshippers.

I have been in numerous church services, in churches large and small, where this irrelevant phenomenon has occurred, and I must admit in all can-

nor that not one single time has this activity added to my sense of worship, nor has it ever made me feel any more welcome than I already felt.

The avowed purpose of all this is to make the church appear to be a friendly church. I maintain that two or three friendly smiles, handshakes, and words of welcome extended naturally and sincerely before or after the worship service will speak more loudly of the friendliness of the church than those expressed in a contrived situation within the service.

It is questionable as to whether this practice adds anything to the friendliness of a church. There is no question, however, as to the fact that it has a very negative effect on the spirit of worship in a church.

I do not wish to be misunderstood. I do earnestly believe that the church service should be a time of warm, happy, and joyous participation in group worship. Our joy, however, should come from a sense of the glory of the Lord's presence rather than from human felicitations. I do not believe the place of worship should be as cold as an iceberg nor as quiet as a mausoleum. Neither do I believe that it should resemble the 25th anniversary of the class reunion or the high school gymnasium just before the big game begins. The time for visitation and fellowship is before the prelude begins and after the benediction is over.

I have often wondered what an unsaved visitor would think should be enter the church just as that frenzied fraternization is taking place. More importantly, I have wondered what

the Lord thinks as he witnesses this irreverent interruption of worship.

Some people advocate doing this because the Bible says, "Make a joyful noise unto the Lord." I am more impressed with scriptural expressions like, "The Lord is in his holy temple, let all the earth keep silence before him," and "Be still and know that I am God."

Inasmuch as this attempt to "liven up the service" has no known benefit and no valid place in a service, I appeal to ministers of music, preachers, and others who have responsibility for directing worship services, to leave off this annoying antic and seek to make worshippers more God-conscious than

people-conscious.

I have a strong feeling that a few words of scripture, an inspiring song, a word of testimony, or a fervent prayer at that point would create a greater impression on the Lord, and on our visitors than does this period of hand-shaking, back-slapping commotion. I have been on the only side of issues before, and I may be the only one in the state who feels this way about this matter; but I, for one, feel that it is time to reverse this trend and eliminate this obnoxious practice in our worship services.

W. Levon Moore is director of missions for Attala Association.

The harvest is waiting

By Jack Price

Matthew 9:37-38—Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few;

Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

When I was a boy, fall was a very special time of the year for my family. We were cotton farmers. The leaves on the trees would start to turn, a crispness would develop in the air, and the ringing of the school bell meant only one thing to us: the cotton harvest would soon begin. There is not anything as beautiful as a large field of open cotton with its limbs dragging the ground with open bolls begging to be picked. This sight draws a person in the field to become a laborer in the

harvest.

One fall we had an abundant crop. However, we had a tremendous problem. We could not find enough people to pick the cotton. Because of the scarcity of laborers, some of the cotton was lost. It was a devastating thing to watch; the cotton fell out on the ground and wasted simply because there was no one to pick it.

Isn't this the way it is all over the world? There are many, many people who need to hear the beautiful gospel story but cannot because there are not enough laborers going out into the harvest and sharing the good news.

My prayer is that you will become a laborer in the King's harvest.

Jack Price is pastor of Holly Church in Tishomingo association.

Zimbabweans find answer through wind evangelism

By Robert O'Brien

-GOKWE, Zimbabwe (BP)—Bob Parker leaves more than billowing clouds behind as he roars down the dusty byways in Zimbabwe's dusty country.

"You've heard of 'WIN evangelism,'" said the slender South Carolinian as he stuck a fistful of gospel tracts out of the window of his van. "Now, you've heard of 'wind evangelism.'"

With that, the tracts joined the swirling dust and fluttered—unerringly it seemed—toward the scurrying children he had targeted. A passing truck ground to a halt. Its driver also had joined the paper chase.

Parker gave up a career as a school teacher and administrator, which began in 1964 in South Carolina and ended in 1978 in Zimbabwe, to devote the rest of his Southern Baptist mis-

sionary career to evangelism and church development.

The soft-spoken 59-year-old missionary maintains a tight schedule on those dusty roads. He has to keep tabs on some 40 churches and preaching points and on burgeoning witnessing and Christian discipleship training programs in 38 government schools in the Sanyati and Gokwe rural areas.

In between—and anywhere else—he spreads the word of God abroad on the wind.

"It's not the best way to do evangelism if that's the only way you do it," Parker said. "But I don't apologize for it. It excites people—especially kids—and it gets results."

Parker can't judge how many roads a man must go down before he can win another man. He does know that more than 100 persons found their answer written on the wind since he began his airborne evangelism several months ago.

It's difficult for bush dwellers to get somewhere to buy a stamp and an envelope, not to mention to find a mailbox. But 100 persons have filled out a section on the tracts and returned it by mail asking for Christian literature. Parker has turned them over to the Zimbabwe mission's Bible Way Correspondence School for continuing follow-up.

Zimbabwean bush people, deprived

of schools and churches during their country's long struggle for black majority rule, "hunger for reading material and the word of God," Parker said. "If 'wind evangelism' reaches some people I wouldn't reach any other way, I'm for it."

Another tract, crackling briskly, tore free from his fingers. A man's bicycle skidded to a halt. Parker squinted quizzically at the man scrambling in the rearview mirror. Would he, too, find his answer written on the wind?

(O'Brien is an FMB missionary based in Africa, developing communication programs.)

Book Reviews

AN OUTLINED STUDY OF FIRST PETER (Peter, Apostle of Compassion and Assurance); by L. E. Green, retired Baptist pastor, 4507 Fort Street, Pascagoula, Miss. 39567; mimeographed; 39 pages; \$2 during Mississippi Baptist Convention at the convention; \$3 postpaid ordered from the author at his home address.

In his preliminary considerations, Dr. Green discusses Peter the man, establishes that Peter was the writer of the epistle, discusses the people addressed by the apostle, looks into the place and date of the writing of the epistle, and then discusses the theme of the epistle and the purpose of Peter in writing it.

Dr. Green says that Christian Assurance is the thread that runs through First Peter. He has titled his chapters, The Basis for Christian Assurance, The Elements of Strength in Christian Assurance, The Blessed Privileges of Christian Assurance, The Responsibilities that Go with Christian Assurance, The Reason for the Hope in Christian Assurance, and The Encouragements of Christian Assurance. Then he adds a concluding postscript that includes Peter's last great wish in

a benediction, Peter's last word in his salvation, and Peter's final amen.

In his introduction, Dr. Green says: "Peter is one of the most human, colorful, and dynamic personalities of the New Testament. He was a fisherman by trade, he had little, if any, formal education; but he had a keen and penetrating mind and was a discerning student of Jesus and the Septuagint (the Greek translation of the Hebrew Bible). Peter was a close observer of human nature and the person, works, teachings, life, death, burial, resurrection, and ascension of Jesus."

"Peter was impulsive, highly emotional, short tempered, and blunt in speaking what he thought. He made many mistakes but was quick and sincere to confess his wrongs. Peter had a warm and compassionate concern for people in trouble, especially Christian people."—DTM

THE BIBLE SPEAKS ON SEX, LOVE AND MARRIAGE; by Paul G. Jones; National Student Ministries, Baptist Sunday School Board, Nashville.

The author worked with students for

10 years, and this Bible student approach was written with them primarily in mind. This treatise, however, serves as an excellent guide in a study of relationships and inner attitudes to prepare one for a meaningful and fulfilling marriage. Developed in three sections, Jones discusses Sex, a Biblical Understanding. Chapter one, Sexuality: an Intentional Purpose of God, created by God for man, as a gift for pleasure, for oneness, with limitations to persons of the other gender and in marriage only. Chapter two, sexuality problems which arise such as abortion, birth control, homosexuality, and sexual immorality. This is followed by an excellent section on Love; a Biblical Style, with the concluding chapters on Marriage: a New Style of Freedom, depicting God's will as the only basis for Christian marriage, emphasizing the nature of marriage to be an exclusive, lasting union on the basis of faithfulness.

I commend this book to those who desire serious study on this important subject. Paul G. Jones is the executive director of the Christian Action Commission.—J. Clark Herisley

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Senegal's only Baptist woman dies, leaving void in outreach

By Mary Jane Welch
DAKAR, Senegal (BP)—When Marie Diatta died several young men lost their only example of a Senegalese Christian wife and mother.

Diatta, wife of house church leader Sekou Diatta and mother of a three-year-old daughter, was the only native-born Baptist woman in Senegal. The cause of her death Sept. 25 was not given but furloughing missionaries from Senegal believe it may have resulted from a problem pregnancy.

With a population that is 91 percent Moslem, Senegal has yielded few Christian converts since Southern Baptists began work in the west African nation in 1969. Some are unwilling to make their decision public—the price for becoming a Christian in Senegal may be loss of family, friends and job.

But recently several young men have become Christians and began meeting in two house churches including the one led by Diatta. The Diattas had also opened their home to these young men. In their search for Christian wives they had been encouraged by knowing one.

Most of them were reached through the ministry of Baptist centers which offer English classes and recreation, an indirect approach that works where direct evangelism fails. A few government accord has opened the way for more of these centers.

Diatta was the only woman Southern Baptists had baptized and one of only a handful of evangelical Christian

women in the country, said Sally Cawthon, Southern Baptist missionary now on furlough in Grand Terrace, Calif. Protestant Christians claim less than 0.1 percent of the Senegalese population.

A Christian family is a powerful witness in Senegal just because it is so rare, said Cawthon. In a Moslem society a family in which the woman is a respected member with rights of her own is also rare, she added.

The Moslem seclusion of women has made reaching them difficult. All Moslem women live in the homes of their husbands or fathers who make all decisions for them. It never occurs to Senegalese women to be concerned about their own religious experience, she said.

This seclusion also creates a language barrier for Southern Baptist missionaries who have studied French. Although their husbands may speak French most women speak only Wolof or another local language. Diatta was an exception. She had learned French and had almost completed her high school education. Missionaries are now studying Wolof in order to reach more Senegalese.

Senegal has been one of Southern Baptists' least responsive mission fields but the two experienced missionary couples assigned there are beginning to see changes. Cawthon and her husband, Frank, spent last year alone in Senegal while their colleagues, Ken and Margaret Robertson of Arkansas, were on furlough. During that year several young men made

professions of faith.

When the Cawthons left for furlough there were three Baptist congregations in Senegal and the missionaries felt they had developed an approach that could reach Senegal's Moslems.

The approach is keyed to Baptist centers in the cities and to agricultural and other developmental aid in the countryside. Eager to provide a better lifestyle for their people government leaders recently signed an accord naming the Baptist mission an official development agency giving permission to build Baptist centers and start projects such as agricultural stations and well-drilling and granting tax-free privileges for their work.

Because taxes may equal up to 120 percent of a product's value in Senegal Cawthon said the accord will effectively double the mission's budget.

The officials gave these privileges with full knowledge that Baptists are teaching the Bible and evangelizing in the centers, said Cawthon.

"The center approach has proved effective for reaching Moslems where direct evangelism has failed," he said. While Moslems would not go to a church many are eager to take reading classes and participate in recreation at the centers. As reading classes progress they begin studying the Bible and discussing its teachings. The young men who became Christians were reached through these classes.

(Mary Jane Welch, a Mississippian, is a newswriter for the Foreign Mission Board.)

Revival Dates

Second Church, Indianola: Nov. 14-19; at 10 a.m. and 7 p.m. Mon.-Fri.; Bob Smith, pastor, Lake Washington Baptist Church, Glen Allan, evangelist; Billy J. Beckett, pastor.

Corinth (Jasper): Nov. 17-21; D. D. Satterwhite of Bay Springs, preacher, Nov. 17; Leroy Craven, Laurel, speaker, 18th; Wesley Enfinger, Quitman, speaker, 19th; Lindsey Blackledge, Laurel, preacher, 20th; Lester Gardner, Laurel, speaker, morning service, Nov. 21; Edd Hollo-man, Corinth pastor, speaker, Sunday night, Nov. 21; Harvest Supper in fellowship hall, Sat. night, Nov. 20, celebrating Thanksgiving; evening services at 7.

Sunshine Church (Rankin): Nov. 14-19; at 7 p.m.; Lee Castro, evangelist; church is on Highway 80 East, between Brandon and Airport Road; Sam Creel, pastor.

Mount Horeb (Lauderdale): Nov. 14-19; regular services Sunday; Mon.-Fri., 7 p.m.; Danny Lafferty, evangelist; Tommy Harrison, music evangelist; Jerry Sanford, pastor.

To the careful explorer of its pages, the Bible always reveals its credentials. *J. Sidlow Baxter*

The less the Bible is read, the more it's translated. *C. S. Lewis*

Capertons complete Nevada assignment

Mr. and Mrs. Frank Caperton of Noxapater have returned from Goldfield, Nev., where they completed another assignment as Christian Service Corps volunteers. This was the fourth assignment which has taken the couple into three states and over 8,000 miles since Oct., 1980, when they, together with Mae Moon of Noxapater, were sent to Medicine Bow, Wyo., to help in construction of a church.

Their travels have taken them to a mission church near Broken Bow, Okla., an Indian Church in Keota, Okla., and to do construction work in Barton Church near Westville, Okla.

They, with three other couples who were volunteers, assisted in 1981 with a Mexican church in Norman, Okla., and at Midway Church in Okmulgee, Okla. These same three couples, Dennis and Peggy Maupin of Missouri, Billy and Evanah Fulkerson and Bud and Helen Colclasure of Okla., joined the Capertons in September with construction on the church in Goldfield, Nev. In two weeks, they completed construction work and painting on the inside and outside of the building, and other work including wiring, plumbing and concrete work.

Christian Service Corps volunteers provide their own transportation, lodging, and other expenses, with

some of them spending their annual vacations from their regular line of work to do so.

"The Bible studies, prayer meetings, and fellowships with other Christians make the tours worthwhile, and the volunteers receive the blessings," stated Frank Caperton.

Banquet planned relating to Parchman Center

A banquet is planned relating to "the culmination of efforts to raise funds, materials, and labor to build the Baptist Equipping Center for the Parchman Prison Ministry," according to Granville Watson, director of missions for Sunflower County.

The banquet will take place Nov. 30, at 7 p.m., at Jackson's Downtown Holiday Inn. Larry Otis of Tupelo is banquet chairman.

Featured speaker will be Wallace Johnson, retired president of Holiday Inns, Inc. and Herbert Tanner, an advertising executive from Memphis. Robert Horton, an associate of Johnson, will sing.

For more information, phone Watson at 256-8404 in Moorhead.

Just for the Record

The adult choir of Corinth Baptist Church, Jasper County, will go to Mount Sterling Baptist Church, Butler, Ala., on Friday night, Nov. 12, to present the musical, "Make a Joyful Noise." Mrs. Wilma Holloman, wife of the Corinth pastor, Edd Holloman, is music director. Hal Taylor is pastor at Mount Sterling.

Sound of Joy will present a concert on Wednesday, Nov. 17 at 7 p.m. at the First Baptist Church, Sardis. Sound of Joy is a musical outreach of SuArt Ministries, Inc., Pensacola, FL. Under the direction of Chris Rolan, the concert program combines hymns with the contemporary sounds of today.

Hebron Baptist Church, Miss. Association, held Appreciation Day for its pastor, Millard Purl. Special services were held in the afternoon, after morning services and dinner on the grounds. Purl was given a wood-burning heater for his residence.

New Hope (Oktibbeha) will serve as host for a community Thanksgiving service on Dec. 2 at 7 p.m., involving Longview Baptist Church and Longview Methodist Church. Also the church plans a note burning and dedication service for its fellowship building, baptistry, and landscaping. Mickey Ferguson is pastor.

The young people who have committed their lives to a church related vocation recently led in a worship service at Arlington Heights Baptist Church, Pascagoula. The two young men, Greg Broom and Jeff Holland, who plan to pastor, preached; the two musicians, Larry Hicks and David Taylor, led congregational singing and directed the choir; Denise Lee, mission volunteer, shared God's call in her life.

Arlington Heights has two other young people in college who have gone out to prepare for a church related vocation. They are Lloyd Palmer and Paul Beck. Howard Taylor is pastor at Arlington Heights.

During a G.A. recognition service held at First Baptist Church, Petal, eleven girls received badges for their hard work. The theme for the service was "My Promise To God." Girls honored were Laurie Williams, Susan Swilley, Kristie Easterling, Wyn Gates, Amy Fordham, Hilda Lynn Aldridge, Amy Inmon, Samantha Bear-den, Rebecca Allen, Christy Perkins, and Kelli Easterling.

The trio of two sisters and a brother, Annie, Nelly, and Matthew, known as The Second Chapter of Acts, will appear in concert at the University of Southern Mississippi's Bennett Auditorium Nov. 16 at 8 p.m.

This concert is sponsored by Real Life Concert Ministries and USM Student Religious Federation. Though it will be ticketed, there will be no charge for the tickets. A love offering will be taken at the concert. Tickets are available at Hattiesburg, Laurel, and Meridian Christian book stores.

Center approved

WAKE FOREST, N. C. (BP)—In its semi-annual meeting the board of trustees of Southeastern Baptist Theological Seminary elected officers for 1982-83 and authorized the development of plans for the Ledford Student Center.

Elected chairman of the board was W. Lee Beaver of Chesterfield, Mo., a member of Edmondson Road Baptist Church in St. Louis and executive vice president of Sachs Holding, Inc. of Chesterfield.

Final plans for the renovation of Gore Gymnasium into a student center, as well as plans for funding the project, will be presented to the trustees at their March 1983 meeting. Cost is expected to be \$2 million with \$1 million provided by the capital funds program of the Southern Baptist Convention's Cooperative Program.



At a recent coronation service in the EIGHTH AVENUE BAPTIST CHURCH, MERIDIAN, 13 GAs received badges, and two A-actees were crowned. Front row, left to right: crown bearers—Jennifer Craven, Brande Crenshaw; 2nd row: Tina Canterbury, Stacy Sullivan, Cindy Sullivan, Wendy Craven, Crista Pruitt, Michael Kaufman, Mary Caraway; 3rd row: April Williams, Lara Gossett, Christy Brown, Tammy Harper, Julie Caraway, Dawn Crenshaw; back row: A-actees, Teressa Griffin, Jeri Sullivan.

Thursday, November 11, 1982

BAPTIST RECORD PAGE 5

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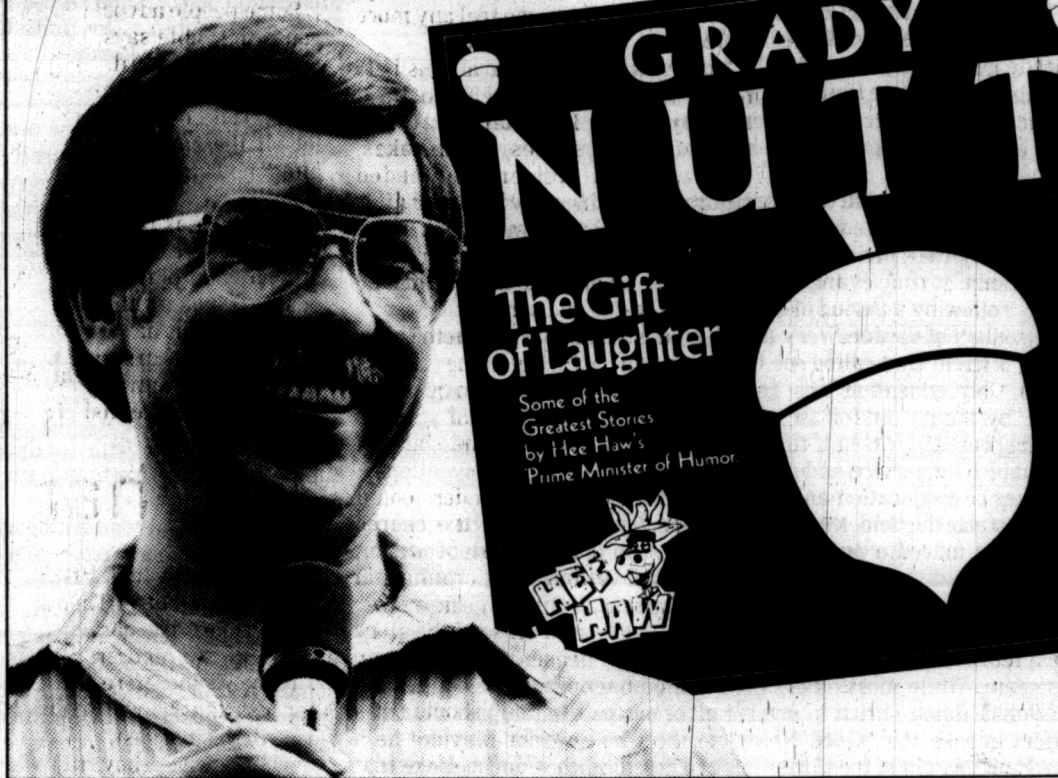
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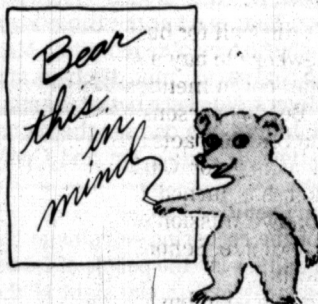
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Staff Changes

Fred E. Robertson is the new pastor at Bowmar Avenue Baptist Church, Vicksburg. He has served several pastorate in Louisiana and Mississippi, including 15 years at Parkway Natheez, in addition to First Church, Canton, and Horseshoe Drive Baptist Church, Alexandria, La. He is a graduate of Mississippi College and New Orleans Seminary.

Auzie Sullivan has accepted the pastorate of Bethlehem Baptist Church, Choctaw County, at Ackerman.

Roland Smith, pastor at First, Merigold, has resigned in order to become pastor of Ruleville Baptist Church.

Ebenezer Baptist Church, Mississippi Association, has called Ed Jelks of Norwood, La., as pastor. He had been serving as interim pastor for several months.

Sallis Baptist Church has called Robert Moseley as minister of music. Moseley is a native of Atlanta, Ga., and is associated with the New Tribes Camp in Durant.

Harmony Church, Smith County, has called Sidney Michael Davis as pastor. Davis and his family have moved into the pastorate. Since accepting the call of this church, Davis has been ordained to the gospel ministry by his home church, Mt. Zion, Smith County. The ordination sermon was delivered by his father, Sidney Davis, who is pastor of the Mt. Zion Church. Billy Ballard, Smith County director of missions, delivered the charge to the church.

Phil Duncan has resigned the Skene pastorate and is moving to Pensacola, Fla., to become pastor of the Ensley Memorial Baptist Church.

Dewayne Sims has resigned as minister of music of Shaw Church. He will move to Inverness to serve as minister of music at the First Baptist Church there.

J. Mitchell Osborne has resigned as pastor of Pope Baptist Church at Pope. He is available for interim, supply, revival, or pastorate. He lives at Rt. 2, Box 50-C, Hattiesburg, Miss. 39401 (phone 583-1588).

Billy T. McDaniel has resigned as pastor of the Elam Church, Coffeeville, after seven years. He is available for pulp supply, as an interim pastor, or for another pastorate. During his ministry at Elam there were 175 additions (99 for baptism) and the church plant was completed and renovated. His address is Rt. 1, Box 219, Pittsboro, MS 38951. The phone is 568-2826.

McDaniel is a graduate of Mississippi College and has done graduate work at Mississippi State University and New Orleans Seminary.

Boyle Church, Bolivar County, has called Michael Carr as pastor. Carr, born in Winter Haven, Fla., is a graduate of William Carey College and New Orleans Seminary. He will be moving from the Guntown Baptist Church, Lee County.

Jorge Salazar is new minister of music at Thompson Baptist Church, Mississippi Association. A student at MSU, Hattiesburg, he goes to the church field on weekends.

Charlie Cooper is the new pastor of Valley Grove Baptist Church, Pontotoc Association. He was pastor of Cornersville Church, Union County. He is a graduate of Blue Mountain College.

Oak Grove will mark centennial

Oak Grove Church, Winston County, will celebrate its 100th birthday on Sunday, Nov. 28, from 10 a.m. until noon.

Dinner will be served on the church grounds. All former pastors are being asked to be on program. Ivan Reynolds will direct the music.

Oak Grove Church was organized Nov. 7, 1882, by the associational missionary and first pastor, L. S. Foster. The present pastor, W. A. McPheeters, has served the church for six years.

You are genuinely happy if you don't know why.—Joseph Mayer.

Bunker Hill to celebrate 100th

Bunker Hill Church, Marion County, will celebrate its 100th anniversary on Sunday, Nov. 14. The day will also be the first of a five-day revival.

D. J. Benson, pastor, Salem Heights Baptist Church, Laurel, will lead the revival, speaking at 11 a.m. Sunday, as well as at 7 p.m. services Mon.-Thurs. Leon Westerhouse, music evangelist from Birmingham, Ala., will direct the music.

The Sunday program will include an 11 a.m. service followed by lunch in the activity center. Then at 2 p.m. a centennial observation program will be presented, with a brief history of the church reviewed by Mrs. Norville Robbins and a sermon delivered by the pastor, Bob Kendrick. Former pastors and other special guests will be recognized.

Immediately following the 2 p.m. program, a reception will be held in the fellowship hall.

Bunker Hill Church was organized Nov. 11, 1882, with a charter membership of 19. The present average attendance at Sunday School is 216. A centennial committee, with Donald Robbins, chairman, has compiled a history of the church.

Homecomings

East End Church (Lowndes): homecoming and open house for new sanctuary; Nov. 28; noon meal at the church; 2 p.m. presentation of the musical, "Alleluia," by the sanctuary choir; Randy Weeks, minister of music; W. M. Daves, pastor.

Amite River Church (Miss. Association): 100th birthday homecoming held Nov. 7; dinner on grounds; Mrs. Susan Tanner directed music for afternoon program; Ken Trapnell, pastor, delivered morning message.

Slayden Church (Marshall): Oct. 17; around 200 present for homecoming day; Church Training at 9:30 a.m., followed by Sunday School; Millard Swinney, former pastor, now chaplain of Ex-POW, Inc. of Mississippi, delivering morning message; dinner on the grounds; New Life Choral Ensemble, Blue Mountain College, presenting afternoon concert; Lee Castle, pastor.

Westside Baptist Church, Bruce: Sunday, Nov. 14; homecoming; starting at 11; Marvin Bibb, associational director of missions, preaching; special memorial service; a special offering to be taken for the purchase of new

choir robes; dinner on the grounds; singing in the afternoon; Robert McDonald, pastor.

First Church, Lauderdale: Nov. 14; homecoming; 14th anniversary; Sunday School at 9:45; worship service at 11; covered dish meal served at noon; singing in the afternoon, with visiting singers, Bill Jones and the New Sunshine Trio; Carless Evans, interim pastor; Tom Harrison, choir director; building fund goal for the day—\$7,000.

75th anniversary

Temple Church, Hattiesburg: celebrated Seventy-fifth Anniversary; revival and homecoming; Oct. 24-31; former pastors J. C. Murphy, Kermit McGregor, D. Lewis White, and J. Harold Stephens joined former interim pastor V. L. Stanfield in preaching.

October 31, record attendance day in Sunday School, with 1,141 people studying a Harvest Sunday School lesson from John 3; Harry L. Lucenay, pastor, preached in the morning service. Dianne Evans, Miss Mississippi and a member of Temple Baptist Church, sang in the afternoon service before Earl Kelly preached.

Devotional

Thanksgiving for a Baptist heritage

By Robert B. Barnes, faculty, New Orleans Seminary

Paul the Apostle gave thanks often for the local churches which made up the "denomination" of his day. (See Philippians 1:3, Colossians 1:3, and I Thess. 1:2 among others. I know there was only one denomination then.) In this month of thanksgiving, I'd like to express my gratitude for my Baptist heritage.

I was saved in one Baptist church and baptized in another. We were active in Sunday School, B.Y.P.U. (which dates me, of course), and in the worship services. Sunday night services were joyful, evangelistic services. This activity was interrupted by a period of service in World War II. After the war, many of us were very active in service in church. From this interest God called me to preach.

My education was received in a Baptist university and seminary and was subsidized by Baptist folk. Baptist churches, including one that was half-time and one that was quarter-time, have provided opportunities for service and growth. The association and conventions have given avenues of cooperation and leadership training.

In the classroom and in the field, the beliefs and practices of Baptists have been learned. Baptists are indeed a people of the Book. We are both independent (small "i") and cooperative. We can be "feisty" and yet forgiving. We have always believed in the priesthood of believers and never sought to coerce the beliefs of others.

I am most grateful today to be a party of a "mainline" denomination that is swimming upstream. While most others have pulled back from missions, we have launched Bold Mission Thrust to involve all of our people, not just church staff, in an effort to take the "Good News" to the whole world. May we be remembered as Paul thought of the Christians at Thessalonica when he spoke of "your work produced by faith, your labor prompted by love, and your endurance inspired by hope in our Lord Jesus Christ."

Names In The News...



LANIER SMITH, left, has completed 25 years of perfect attendance in Sunday School. On Sept. 26, at his church, Mt. Zion, Lincoln County, he was given a lapel pin in recognition of his faithfulness, and also a certificate. Mike Everett, pastor, center, and Calvin Britt, right, Sunday School director, made the presentations.



EMMANUEL BAPTIST CHURCH, OCEAN SPRINGS recognized R. R. "Doc" Josey, left, Oct. 10 for 31 years; service as a deacon and leader of the church. Josey was chairman of deacons at the First Baptist, Ocean Springs, in 1951 when First Baptist organized the mission that became Emmanuel. Since then, he has served at Emmanuel as Sunday School director, Training Union director, Sunday School teacher, chairman of deacons, and in other offices. He was given a plaque. Also pictured, from left, are Mrs. Joseph; James Haynes, pastor; and Walter Watts, chairman of deacons.



SIMEON NIX, right, minister of music at Mt. Zion Baptist Church, Lincoln County, was ordained as a minister of gospel music, in a service Oct. 10 at the Mt. Zion Church. Nix is a senior at Mississippi College. Mike Everett, left, pastor, presented to him from the church an ordination certificate and a certificate of appreciation.

Bible Book

Motivations for giving

By Gene Henderson, pastor, Fairview, Columbus II Corinthians 8:1-24

Thanksgiving and Christmas traditionally awaken an awareness of blessings received and a corresponding desire to share with others. Many churches conduct stewardship education programs during this season. The season creates some motivation in giving. However, Paul gave the Corinthians some excellent motives for giving in II Corinthians 8:1-24.

I. Motive of example (8:1-5, 9)

Paul pointed out to the Corinthians the example of the Macedonians. A spirit of sacrificial giving radiated from the Macedonians. Although they were being persecuted and experiencing dire poverty, they still abounded in a joyous attitude and generous spirit. Because they offered themselves first as servants to Christ and Paul (first gave themselves), they willingly gave what they could and even beyond anything that could be expected (8:3). In fact, they pleaded (prayed) with Paul for the opportunity to participate in the offering (8:4).

The example of others is a powerful motivation. Paul surely felt that the Corinthians would be inspired by the action of their northern neighbors. However, he gave the supreme example in 8:9. The Lord Jesus Christ gave through his total earthly life. He gave up his place in heaven but not his deity to come to earth. He gave up the mansions of glory to dwell first in a barn then a carpenter's humble house. He gave up his authority to become a servant of men. Finally, he gave up his life on the cross. Jesus gave that man could receive the riches of eternal life. The Corinthians had received the gift. How could anyone who had experienced the grace and example of Christ fail to be motivated themselves to give?

II. Motive of edification (8:6-8)

Grace gifts were important to the Corinthians (I Cor. 12:1-11). Paul appealed for them to excel also in the grace of giving. Titus was instructed to complete the offering which he had begun the year before (cf. I Cor. 16:1-2; II Cor. 9:2). Paul reminded them of all the grace gifts God had bestowed upon the church, but he pointed out that no Christian was fully mature who did not overflow also in generous giving. Giving is grace, too. "It is doubtful that a Christian can be truly spiritual unless he is a good steward of the money which God has put into his hands."

Paul did command the Corinthians

to give. However, he pointed out that love, if it were genuine and mature, would compel a person to give. Love must express itself, frequently in giving, just as faith must express itself in work. Paul was confident that the Corinthians had received love so he appealed for them to prove it by giving generously.

III. Motive of execution (8:10-11)

Many begin well, but the ability to finish the task is a much needed virtue. Paul commended the Corinthians for being the first to initiate the offering for the saints in Jerusalem. In fact, they had collected some money the year before and expressed the desire to continue the collection. (Note the order of "do" and "desire.") But something had happened, they had ceased receiving the collection. Paul, therefore, appealed for them to execute their plan. They needed to finish what they had started.

IV. Motive of equality

Those who are able should give to those in need. Naturally those who have nothing cannot give anything (8:12). Paul argued that the collection was not to burden anyone but to equalize the distribution of resources. Presently, the Corinthians could supply the need of the poverty stricken saints in Jerusalem. Paul closed his argument with a reference to the manna supplied to Israel in the wilderness. Hoarding possessions is not God's will. Christians should be good stewards believing that God will furnish every day that which is needed.

V. Motive of expectation (8:16-24)

Behavior is often determined by what others expect. In 8:24 Paul appealed to the Corinthians to show by their participation in the offering the genuineness of their love, but also the validity of Paul's bragging on them. Paul referred to three associates that he had sent to help in the administration of the offering. Titus is the only one named. With Titus were two others who were apparently well known and qualified to be entrusted with this grave responsibility. These men would be able to declare to the other churches the response of the Corinthians. Paul wanted it to be a good report.

Paul anticipated a generous offering (8:20). He also exercised great care to maintain the confidence of his fellow men (8:21). Confidence that money given will be handled properly and will meet the intended need is a factor that could affect giving. Paul gave strong motives for giving and attempted to remove any obstacles to giving.

Uniform

New leaders for new times.

By Charles S. Davis, associate professor of Bible, MC Judges 1-2

On a pop test during seminary days our professor asked the class to define the German word *heilsgeschichte*, which word had been a part of our reading assignment for the day. One of my classmates, attempting to relieve the embarrassment of not having read his assignment by inserting a bit of humor, answered in this way: "Heilsgeschichte is what Moses said when he came down from Mt. Sinai and found all the children of Israel dancing around the golden calf."

Although *heilsgeschichte* may have sounded like a curse word to my classmate, it really means "salvation history." That is what the Bible is all about—the history of redemption. Man sins and God saves; man disobeys and God delivers. Nowhere better than the book of Judges can one see the recurring pattern of man's sin and God's salvation.

I. Sin and sedition

One of the recurring refrains in the book of Judges is "the people of Israel did what was evil in the sight of the Lord" (2:11; 3:7; 4:1; 6:1; 10:6; 13:1). The sin and rebellion of the people may be summarized under three headings:

(1) They forgot what God had done for their fathers (3:10, 12b). It was important for the Israelites in Canaan to recall what God had done for their fathers; it was even more important to find what he could do for them. Their shortcoming lay not so much in a failure of memory as in a failure to make the faith of their fathers their own.

(2) they forsook the Lord (3:12a). In the land of Canaan the Israelites chose to do as the Canaanites did. They turned away from the true God who had brought them out of Egypt and into the Promised Land.

(3) They worshiped other gods (3:11, 12a, 13). Along with other new and intriguing elements of Canaanite culture, the Israelites eventually adopted the gods of their pagan neighbors. They worshiped Baal and Ashtaroth, male and female gods of the Canaanites.

II. Subjugation and servitude

The abandonment of their faith and the turn to Baalism brought the wrath of God upon the Israelites. Their chastisement took the form of oppression and subjugation at the hands of their enemies (2:14; 3:8; 4:2; 6:1; 10:7). The book of Judges notes successive periods of servitude to the Mesopotamians, Moabites, Philistines, Canaanites, Midianites, and Ammonites. Although moral decay resulting

from false worship was sapping their strength, they were not simply the victims of the shifting tides of human power. The Sovereign Lord of History was using these nations as his instruments of judgment upon the people of Israel. The author of the book of Judges sees a cause and effect relationship between sin and servitude.

III. Sorrow and supplication

When the people of Israel came to their wit's end, they cried out to God for help (3:9; 4:3; 6:6). Although their supplication quite often seemed like the cries of a captured culprit, there were times when repentance was genuine (2:4; 10:10).

There is no possible way by which we can explain to God why we have sinned. The important matter is not whether our sins can be explained but whether they can be condemned, repudiated, and never repeated. Repentance is the only appropriate answer to man's sin.

IV. Saviors and salvation

In response to their prayer of repentance, the saving help of the Lord came to Israel. God's last word was not to be punishment; it was to be salvation. God delivered his people, not by direct and miraculous intervention, but through the medium of courageous and consecrated men. The scripture says, "Then the Lord raised up judges, who saved them" (2:18; 3:9, 15).

Actually, the people whom God raised up were not judges in the legal sense, but "saviors" who brought military deliverance to the people. That was the way God saved Israel again and again; that is the way he continues to save mankind. God leads through human leaders who have become leaders because they are his followers. It ought to be noted that in the book of Judges the emphasis is not on the flawless lives of the leaders but on the fact that God used them in spite of their flaws.

The words of Mother Theresa, the Nobel prize winner, seem to be an appropriate conclusion to a lesson dealing with new leaders for new times: "Christ has no body now on earth but yours. No hands but your hands. Yours are the eyes which he has to look out with compassion upon our world. Yours are the feet with which he is to go about doing good."

Unless we form the habit of going to the Bible in bright moments as well as in trouble, we cannot fully respond to its consolations because we lack equilibrium between light and darkness. Helen Keller

Life and Work

Faith under pressure

By David McCubbin, associate pastor, First, Meridian James 1

Our last unit (I John) was given the title "Growing in Faith and Love." With this lesson we begin a unit on "Putting Faith in Action" and our study is based on the book of James. The lessons in this unit are included with those of the previous unit under an overarching theme: "Keys to Christian Living."

The writer of this brief epistle is probably James, the half brother of our Lord. The letter was addressed to all Christians (the twelve Tribes) everywhere (of the dispersion). James felt very strongly that a person's faith would be seen in what he did—the way he lived. In his Introduction to the New Testament, Howard Thiessen wrote that, "James wants each of his readers to become a perfect man (3:2)." James used the word "perfect" and it is pointed out in our lesson material that this word does not mean absolute perfection but full or appropriate development—mature. This maturity would reveal itself in deeds done and in the way life is faced from a stance of faith.

Life's problems, difficulties, hardships are not over when a person becomes a Christian. In fact, there have been times when the fact that one was a Christian added trouble to his life. Many have had to endure persecution, ridicule and all kinds of deprivations because of their faith. This was true for Christians when James wrote his epistle.

The major thrust of our lesson has to do with temptations or trials. The word James used conveys the sense of both outward trials and inward temptations. The KJV translates it as temptations and the RSV as trials. I prefer the word trials, keeping in mind the aspect of temptation.

Our lesson subject is "Faith under Pressure." It was the trials James had in mind that put the pressure on. In our study we should see 1) Trials as a means to spiritual growth. 2) Trials as an occasion for prayer. 3) Trials as dangerous crossroads. 4) Trials as reason to clarify our commitment.

Trials as a means to spiritual growth. (1:2-4) James provided his readers with a different perspective from which to view the troubled circumstances of their lives. "Count it all joy . . ." It was not the problem itself that was to bring about rejoicing, but the opportunity the problem provided for spiritual growth. The trial itself might be very painful but if endured with patience and in the strength of the

Lord one would be a stronger, better, more complete person.

More and more people are involving themselves in exercise programs. Exercise itself is hard work and often painful. Few would do it just for the exercise. It's the feeling of well-being, strength and vigor that results from the exercise that people are after. The rewards are worth the hardship.

James did not mean that his readers were to go looking for trouble. When they were faced with it, they were to envision the maturing it could produce and rejoice in the opportunity for growth.

Trials as an occasion for prayer (1:5-8) Difficulties often bring confusion, uncertainty of mind and can bring fluctuations in commitment. James told his readers how to handle it. Wisdom as spiritual insight and direction was available through prayer. God was ready to meet their need for understanding and moral courage if they would but ask.

There was a stipulation, however. They were not to waver in their commitment to God. There are usually enticements to seek help from untempered different sources—cover all bases—in time of real trouble. James told his readers they could not expect God's help if they were not totally and single-mindedly true to him.

Trials as dangerous crossroads (1:12-15) Before (v. 2-4) the meaning of trials was weighted on the side of outward circumstances. In these verses it seems to be inward temptations.

God allows evil and permits circumstances that try us but it is wrong to say that God tempts or tries us. Temptations come from inner appetites and desires. Happy is the person who resists and overcomes. The quality of life that God gives is his crown. If however he lets his own desire lead him into sin the results are death rather than life.

Trials as reason to clarify our commitment (1:27) Perhaps when we are really under pressure we feel the greatest need to know what is basic in our religion. James expressed it as faith and works. Only in a faith relationship to Jesus can one rise above sin. But one must act to help others.

Eternity to sing

Eternity, a Christian contemporary music group, will present a concert Tuesday evening, Nov. 16 at 7 p.m., at First Church, Magee. The concert is free and a love offering will be taken.